THE LATTER-DAY SAINTS

MILLENNIAL STAR.

"He preserveth the souls of his Saints; he delivereth them out of the hands of his enemies."—DAVID.

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HISTORY REPEATING ITSELF.

From Woman's Exponent.

Some eighteen centuries ago the world saw the spectacle of the most powerful nation on the earth attempting to crush out a handful of believers in a new faith. That power was Rome; that faith was the Gospel, as revealed by the Savior of mankind. Pagan Rome had no objections to the few who believed in Christ elevating him to a niche in the Pantheon among their other deities, and being recognized as one of the gods to whom temples were reared; but would not acknowledge, nor permit others to proclaim, his superiority to the deities before whom the Romans bowed in reverence. And edicts went forth to compel the Christians to sacrifice to the Pagan deities, or to inflict upon those that refused the severest penalties. And not alone on account of religion were those edicts to be enforced, for as one doctrine of the Christian faith was that their Lord would come as a Messiah to deliver Israel and establish his kingdom, this was held to be treason against Rome, punishable with death. So the Christians were hunted like wolves, were thrown into the arena to combat with wild beasts, were crucified, tortured in the most horrible manner, and martyred, to satisfy the vengeance of those who demanded that they should turn away from the faith they had received, deny Christ, and acknowledge the supremacy of Rome and the gods worshipped by the Romans.

People now look back to those terrible seasons of persecution as presented on the pages of history, that the Christians had to pass through, and thank God that such scenes cannot be enacted now; that people, especially in this enlightened Republic, are not persecuted for conscience' sake; and, perhaps in the next breath, will urge the passage by Congress of some proscriptive measure against the Latter-day Saints. Point out to them the inconsistency of their so doing, and they will appear amazed. It is not the religion of the Latter-day Saints that they are opposed to; oh, no! But they object to "a theocratic government"—that is, a government where God rules; they object to the "absurd idea" of there now being Prophets and Apostles; and they object to the Celestial order of marriage, as it has been revealed in this dispensation. In fact, these people are willing the "Mormons"

should believe just as they please, it being understood that such belief will be in accordance with the views entertained by these very consistent individuals as to what forms a proper kind of belief. The Second Adventists, like the ancient Christians, believe in the Second Coming of the Lord Jesus Christ, and but little is said of it; but the Latter-day Saints believe the same thing, and they are accused of teaching treasonable doctrines, in consequence.

Viewed in the light of calm, philosophic and unprejudiced reflection, when the attempt is made by the United States, to-day, to compel Latter-day Saints to change their religious belief, discard doctrines held sacred, repudiate their Prophets and Apostles, and deliberately shut the gates of communication opened by the Almighty between the heavens and the earth, at the risk of imprisonment, despoiling of property and perhaps death, then this Republic aims at accomplishing what Rome tried to do through many bitter and bloody persecutions, and failed. Nor are we exaggerating the prospect. Were some of the bills lately introduced in Congress to become law, and the desired power be conferred on certain men in this Territory, it would be stretched until the gallows would rise up, black and ghastly, against the sunlight of heaven, and they would compass, if possible, the death of some of the best men in the community, for alleged crimes which they never committed, yet, really for religion's sake. But so far the Almighty has preserved his people; yet, that history is repeating itself, is none the less clear. Here we have the mightiest power on earth—for with its boundless resources and rapidly growing population this country is so—having its authority directed by evil-minded and pitiless bigots to crush out the people that pioneered and settled this vast interior region; and the cry goes up, "Root out the Mormons from Utah." Wiser men, better men, the more conservative element of society, even if they cannot coincide with the belief of the Latter-day Saints, deprecate all such proscriptive and extreme measures as are urged. But the fanatical class is active, and the numerous class does not reflect, while the conservative element is quiescent; and the whole nation is permitting itself to be driven to persecution, to the destruction of religious liberty, and to the overthrow of republican principles, unless the best citizens of the country bestir themselves to avert the danger.

MORAL TEMPERANCE.

What is temperance? It is a question often asked and answered by each person according to his individual views. And there is a mental as well as a physical side to the question.

Abstaining from intoxicating liquors is one kind of temperance, but is not broad enough to comprise the whole. There is also a temperance in diet, a temperance in labor, a temperance in speech, and a temperance in thought. But there is one word which will comprise its full meaning, and that is—moderation.

Moderation is the true law of life. When this just boundary is passed, then the action or attribute degenerates into unworthiness; as a man traveling to a fixed point of the compass, may pass the boundary of distance and lessen instead of increasing the space between himself and his starting point.

Thus, "Eat but little" is a wise precept; and, followed with due moderation, will give its disciple health, strong nerves, a clear intellect, and a cheerful, happy temper; and used thus is true temperance. But it is plain to any child, that carried to excess, it will weaken the parts even unto death.

Speech is a physical power, and how often are we exhorted to use it temperately. The person who uses mild, temperate language, is far more readily believed than one who raves.

And in the exercise of the mind, if

we are moderate, we are temperate. The pursuit of knowledge is most noble and praiseworthy; it develops our mental powers to great strength and activity; but over-exert them, and reason is hurled from her throne, or the golden thread of life is snapped asunder.

So it is with the moral nature. Cultivate any of the emotions prudently, and they will be as hands and feet to us, or even as wings to bear us to realms of happiness; but press them too warmly, or pursue them too eagerly, and they wither in our grasp or elude us entirely, leaving behind miserable caricatures to mock us.

Thus, humility is a heavenly grace in man or woman, but beyond a certain degree, it is abject and contemptible.

Pride, that pride which disdains to stoop to anything low and mean, is a most ennobling virtue; but follow it beyond the verge of moderation, and it degenerates into haughtiness and even vanity.

Love, that heavenly radiance which glorifies the meanest surroundings, lifts the weakest of mortals to a level with the angels, nerves the most timid to do and dare where the bravest might shrink, and, like the "little leaven which leavens the whole," purifies and sanctifies hearts which nothing else could reclaim, is a name sorely misapplied. Alas, that it should be so! but many, by giving unrestrained liberty to all the emotions which it awakens in their peculiar natures, and pursuing the object with headlong speed, miss it altogether and grasp, instead—passion; that adder to sting the heart that warms it.

Hate, when kept within due bounds and directed against sin, but not sinners, may be a faithful pilot to warn us of moral rocks and shoals; but once give it command of the bark of life, and prejudice, obstinacy and revenge are soon placed in high positions, and the wages they award are misery and ruin.

We are even told that "Forbearance ceases to be a virtue" at times.

And ambition, when directed in proper channels and pointed to a noble aim, sustains the human heart through many and bitter reverses, strengthens hope and patience, rouses the latent energies of the soul, and nerves it to brave battle with difficulty but it must be subjected to the rules of temperance, or it will degenerate into a base greed of power or notoriety, and, like a consuming flame, devour every gentle impulse, kindness, mercy, love, and even justice; grasping all advantages without remorse or shame.

Without the aid of temperance, the soft and gentle attributes of the soul would lead us to driveling imbecility, and the strong, aspiring sentiments to recklessness, ruin, torment.

How urgent, then, the necessity for cultivating temperance in all things, physical, mental and moral; that just discrimination between right and wrong which shall lead us onward and upward, temperately, moderately, steadily, until we conquer all weaknesses of the flesh and mortality, and so win the fadeless crown of immortality, which is—perfection.—L. L. D. *in Woman's Exponent.*

THE IMMORAL MORMONS.

The *Philadelphia Age* gives this review of the question of Congressional legislation for the Territories:—

As a new political move, we are to have a crusade against immorality; not as it is eating the heart out of our own civilization, in many forms of vice and corruption, but as it appears in the institutions of the remote Territory of Utah. Our congressmen are invited to turn away their eyes from what is going on in the District of Columbia, and spend their virtuous indignation upon the too-much married Mormons. We are as well disposed as anybody to condemn polygamy, but do not think the suppression of the form of it which exists in Utah is an object to which it is desirable to sacrifice Constitutional principles of

general and permanent value to the whole people of the United States.

President Grant, in his late message, says that an examination of the organic acts of the Territories of the United States shows that it has been the invariable policy that the general administration of justice should be as prescribed by Congressional enactment. Our examination certainly leads us to exactly the opposite conclusion. To us it appears, that, from the earliest times, the policy has been to leave all matters of internal legislation to the Legislative Assembly, as soon as there was one, in a Territory of the United States. The only deviation to be found from this rule was when the agitation about slavery prompted attempts at exceptional provisions for or against it. It was at the very time that Utah was erected into a Territory that adverse pretensions on the subject of slavery in the Territories received a quietus, in the measures of 1850, advocated by Clay, Webster, Douglass, Cass, and other eminent statesmen. They framed and advocated the several acts, among them the act organizing Utah, by which without proscribing slavery or protecting slavery, the matter was left to the people of the Territory, like all other local subjects, and with the best results. Slavery never was introduced into either New Mexico or Utah, both organized on the same principle of leaving all domestic institutions to the local law. General Cass in the debate on the subject, gave its true history. He said :—

"During the pendency of the Territorial government they should be allowed to manage their own concerns in their own way. Does not slavery come within this category? Is it not a domestic concern? Is not that the doctrine of the South—of common sense indeed? No Territorial government was ever established which had not power to regulate the domestic relations of husband and wife, of parent and child, of guardian and ward; and if the inhabitants are competent to manage these great interests, and indeed the interests belonging to all the departments of society, including the issues of life and death, are they not competent to manage the relation of master and servant, involving the condition of slavery?"

This gains weight from the fact mentioned by General Cass in this speech, that he had lived as a western settler, for a large portion of his life, under a Territorial form of government. He vindicated the time-honored form of it, and with Douglass and Webster, Cass and other Northern statesmen secured the passage of those measures of which the Utah and New Mexico bills were a part, while against them Senator Davis, of Mississippi, entered his final protest on the 16th of September, 1850, ascribing them, invidiously, to Senator Douglass.

Utah was then inhabited by the Mormons, who had settled there while it belonged to Mexico. Notwithstanding their vicious social system, it is not to be denied that they have played an important part in populating the desert, and opening communication with the Pacific coast. It is late now, to attempt a political crusade against them, on the score of morals, when in the organic act by which they were brought into political relations with the United States, they were assured of that Territorial privilege of self-government in local affairs which is well expressed in the words of General Cass which we have quoted. Under the act of 1850, Brigham Young might have taken as many wives as Solomon, without the breach of any law, and the subsequent statute against polygamy passed by Congress has no warrant in the practice or the principles of our government in dealing with the Territories; and has contravened a general rule of law in making that an offence which was not one at the time it was committed.

The grievances rehearsed in the President's message are somewhat obscure. It is said that "it was evidently never intended to intrust the Territorial Legislature with power which would enable it by creating judicatures of its own, or increasing the jurisdiction of courts appointed by Territorial authority though recognized by Congress, to take the administration of the law out of the hands of the judges appointed by the President."

That they have done so, or how they

could do so, does not appear by the message, in which the specific complaint is of the mode of selecting jurors "under a recent decision of the Supreme Court." But as that decision of the Supreme Court of the United States decided that the local mode was the legal one, and that attempted by the United States Marshal was wholly illegal, it is not easy to find in this a proof that the inhabitants are resisting the laws. Nor is it easy to see how Territorial courts in Utah can discharge, by *habeas corpus*, prisoners of the United States, since that right is now successfully denied to the highest State Courts throughout the Union, and it is denied simply by a refusal of the officers of the United States to subject their prisoners to State authority. It is singular that the Federal officers, backed by military power, should be so complacent in the alledged cases in Utah. It is to be hoped that Congress will not hastily act on important political and legal questions under the cry now raised against polygamy. It is a bad thing; but there are many other things as bad, against which it is not expedient to attempt arbitrary repression, lest from it worse things flow than the evil complained of. There are few things worse in their consequences than the interference of the Federal power with what it has no concern; and for that, reasons or protests are very greedily sought now-a-days. The present cry about polygamy in Utah savors of hypocrisy and injustice, and may be made the pretext for acts as bad as the relations of a man with more than one woman, to which the Mormons have extended the sanction of marriage. We have evils more general and less transient in our own civilization, which may merit that virtuous indignation which is now fired at a distant mark!

MISGOVERNMENT IN THE TERRITORIES.

(From the Salt Lake Herald).

We take the following from the *Omaha Herald*:—

"If people would know the real wrongs that are inflicted upon the people of the Territories in the appointment of judges of courts, governors, and other political "convicts" and "superannuated cripples," let them read the speech of Hon. John Taffe, recently published in the *Herald*. That gentleman, and thousands more who lived in Nebraska when it was a political Botany Bay, know all about it from experience. Nebraska was highly favored under the administrations of Pierce and Buchanan, but how was it afterwards, and how is it in Utah, Colorado, and Wyoming? Let facts answer.

"And yet the people of Utah are complained of for trying, in the most orderly and peaceful way, to resist lawless conspiracy on the part of Judge McKean, and others, to rob them of their constitutional rights and immunities. To what extent these conspiracies are carried was shown in the law (?) as expounded by Chief Justice McKean. The history of American jurisprudence has never produced such evidences of monstrous usurpation of power and such flagrant violations of all law and decency as the Supreme Court of the United States pronounced upon the Utah Court.

"As it is in Utah, so it is in Wyoming and Colorado, with rare exceptions. Governors, judges, marshals, and secretaries, are sent out to these Territories as though the people who build new States were barbarians and have no rights which political corruption and the existing powers have any reason to respect. And yet these new lands are peopled with a superior class of men and women, whose lives, property and interests are as dear to them as these possessions can be to those of the older States. In several of the Territories the evils of this kind of misrule are simply outrageous and intolerable. They are a disgrace to the government and a libel upon all regard to right and justice."

Mr. Taffe is a Republican, his "loyalty," we presume, will therefore

be unquestioned even by the immaculate Utah "ring;" he is chairman of the house committee on Territories, and presumably knows considerable of the Territories. We therefore take special pleasure in giving the following extract from the speech referred to by our Omaha namesake, which was delivered in the discussion on the bill for the admission of Colorado. Read it, study it, gentlemen, it is all true, and from an intensely "loyal" source:

"It is an alarming proposition that men are to go west and help to build up and add to the material resources of the country, without having any representation whatever here or in the other branch of Congress.

"They cannot choose their own rulers. They cannot vote for President. They cannot vote for their judges. You have men out there without responsibility or interest, and not amenable to public sentiment; judges, for instance, with regard to whom, gentlemen said a few days ago—a gentleman from Maine, a gentleman from Indiana, and a gentleman from Illinois—that the reports of the Supreme Courts of those Territories were not worth publishing, and those gentlemen know, of course, the characters of the men they send out there.

"But you must remember that there are contests about mines involving hundreds of thousands and millions of dollars. In a New England State or any other State the people have control, and a fair hearing and the law administered, even in cases where no more than the title to a hen and chickens is involved. But out there the judges are imported. The Territories are made a sort of Botany Bay or political hospital for political convicts and cripples transported from the east. It is not a condition of their appointment that they are learned in the law. It has been asserted that some of the gentlemen sent out there do not know a verdict from a venire; but they are to guess at the law, and they do guess at it, and judgments are entered and executions issued on the hazard. Therefore it is of importance that those reports should be published.

"But these gentlemen say that those reports are not worth being published so long as the decisions are given by judges sent out there that they may be rid of their importunities. We know some of them are incompetent, totally and wholly, and therefore the reports are not intrinsically worth publication. But I tell those gentlemen that they do not appreciate the extent of the interests involved—the Emma, Cottonwood, and other mines involving millions of dollars; and yet the class of superannuated cripples to which I have alluded is commissioned to adjudicate cases of such vast importance."

GOVERNING CHILDREN.

BY HENRY WARD BEECHER.

—o—

"Dear Sir:—My object in writing to you is not to flatter, but to ask a favor. Won't you, Mr. Beecher, please write an article on the governing or management of children under twelve years of age? My husband and I seem to differ on that subject. He becomes easily annoyed at their noise and romping in the house, while I tell him that such play is good for their health and development. He seems to think that they should be careful of everything, and go about sedately as the most mature and sapient heads. Please let us hear from you, and oblige, ——. "E. M."

The government of children has been a source of dissension in the household since the world began, and and will be, presumably, till the "new heaven and the new earth" are produced. Children ought to be an element of harmony in the family, and to bring to the parents united counsels and co-operative love. In many cases this is the happy result. Where it does not produce this effect, it may be from any of a variety of causes.

The mother, sometimes, has an intense and exciteable affection for her children, which, when roused up by anything that to her seems like injury,

takes on the form of a fierce instinct, such as we see in the lower animal kingdom.

At other times, the mother feels in an intense degree her special and peculiar ownership in the child. And truly the mother has a right that the father has not. She travailed; she bore it; she suffered. Chiefly upon her fell the weariness, the watching, the anxiety, the task of early training and instruction. Her life is like a fountain poured out for the child, and whenever she sees or fears that her long labor of pain and patience is liable to be perverted by the intrusion of one who, though father, and in law made even superior to her in the control of children, it rouses resistance which springs from the very roots of sensibility. A woman may often press this right unduly. But no just and thoughtful man will fail to recognise a reason of justice in a woman's claim to have much of the management of the children, provided she is really seeking their advantage.

Since men do not as yet produce angels, but only little unripe men over again, children must always be a source of more or less trouble, inconvenience, and annoyance in the house. Both parents must take their share of the patience inevitably required. Among other things, children's noise must be borne with. They must not be too sharply curbed; and yet, for their own good and for the welfare of the family, they must not be lawless nor boisterous within doors. Out of doors, and in play-rooms remote from hearing, let them shout. It is good practice for the lungs. But in or near the common sitting-room they should be trained to quietness. It is best that they should early feel the responsibility of contributing to the common good.

The household is a little commonwealth. The child is a new citizen. He must early be taught the duties of citizenship. It is an evil influence which permits the child to sacrifice every person's comfort in the house for the selfish sake of its own enjoyment. It may be pleasant to the child for the moment, but it sacrifices a higher good. A child cannot learn too early order, subordination, obedience, and a willing contribution of its own pleasure for the good of others. If restraint, or even discipline be needed to secure these results, it is best that the child be subject to them. Health and freedom may be secured without allowing children to make nuisances of themselves. For another reason it is cruel for parents to leave their children untrained and boisterous; such children invariably are objects of dislike to all about them. They are the neighborhood talk. No parent by neglect of discipline has a right to subject his child to so much odium. We take sides with the parent who desires an orderly family; where children are not vexatious despots; where a man may feel reasonably safe from an irruption of bears and buffaloes in human form; and where the sharp, irritable selfishness of over-indulged children shall not be his daily portion.

Nothing is so secret but time and truth will reveal it.

WOMEN AND DRESS.—Do women ever talk about anything but dress? Sometimes we doubt it. As you pass a pair of them in the street, you catch such bits of conversation as these:—"Hers had fringe." "They are worn longer than ever now." "Black silk is so genteel." "I know it was made at home. She may say it came from Paris, but I know better." "I'm going to have mine faced with velvet." You sit opposite them in the omnibus, and it is the same thing. In church two bonnets touch each other, and a soft whisper of "Pampadour style" reaches you. You go to a wedding, and it is the bride's dress that is discussed; and absolutely we have heard ladies who had just shed tears over the solemn burial service of a friend allude to the width of the hem on a crape veil, or the cost of the stuff in a mourning dress. Dress, dress, dress! How we look—not what we do—always; how we appear, not what we are! It is necessary to give some attention to these subjects, but it may be possible to fritter life away on them so entirely that there is nothing left for better things.

THE LATTER-DAY SAINTS' MILLENNIAL STAR.

TUESDAY, APRIL 1, 1873.

PRESIDENT GEORGE A. SMITH'S PARTY.—On March 1st President Smith, and those who accompanied him, returned to Jerusalem from their trip to the Dead Sea, or as it is variously called in Jewish writings, the Sea of Sodom, Sea of the Plain, and the Salt Sea. It has also been known as Lake Asphaltites, which name was given to it on account of the great quantity of asphaltus, or bitumen found on its borders. It was called the Dead Sea, because no creature could exist in it on account of its excessive saltness. This saltness, which very greatly exceeds that of the sea, deprives it of vegetable and animal productions, and occasions a most deadly aspect which reigns on the borders of the lake. One cause of the excessive saltness of this body of water is found in the mines of fossil salt on the south-west shore, in the sides of the mountains, which from time immemorial have supplied the neighboring Arabs with this mineral.

The general tradition is that this lake was formed by the overthrow of the cities of Sodom and Gomorrah, which for their detestable crimes perished in an extraordinary conflagration. And it is cited by some travelers as worthy of remark that, even at present, clouds of smoke are sometimes seen to issue from it, and new crevices to be formed on its banks. Strabo says: "According to the tradition of the inhabitants, the valley of the lake was formerly peopled by thirteen flourishing cities, which were swallowed up by a volcano." Ruins have been discovered on its western border. Chateaubriand, who traveled through this region in the fore part of this century, says: "The valley which encloses the Dead Sea, displays a soil resembling the bottom of a sea that has long retired from its bed; a beach covered with salt, dry mud, and moving sands, furrowed as it were by the waves. Here and there, stunted shrubs with difficulty vegetate upon this inanimate tract; their leaves are covered with salt, which has nourished them, and their bark has a smoky smell and taste. Instead of villages, you perceive the ruins of a few towers. Through the middle of this valley flows a discolored river, which reluctantly creeps towards the pestilential lake by which it is engulphed. Its course amidst the sands can be distinguished only by the willows and the reeds that border it; and the Arab lies in ambush among these reeds, to attack the traveler, and to plunder the pilgrim. Such is the scene once famous for the benedictions and the curses of heaven. This river is the Jordan; this lake is the Dead Sea; it appears brilliant, but the guilty cities entombed in its bosom seem to have poisoned its waters."

On the 2nd President George A. Smith, Elders Lorenzo Snow and Albert Carrington of the Twelve Apostles, Elders Feramorz Little, Paul A. Schettler and Thomas W. Jennings, and sister Eliza R. Snow, went to Mount Olivet

and engaged in Divine worship; in the course of the service dedicating and consecrating the land to the Lord, invoking Him in his own due time to restore the "early and latter rains," to restore fruitfulness to the soil, and to hasten the gathering of the Jews and the rebuilding of Jerusalem. All engaged felt greatly blessed of the Lord.

On the 3rd the Party visited the Mosques of Omar and El Aksa, both of which are situated on Mount Moriah, the former site of Solomon's Temple. These mosques are within an enclosure fifteen hundred feet long by one thousand feet broad. The principal mosque in this enclosure is said to have been erected by the Caliph Omer in the seventh century. It is considered the most magnificent piece of architecture in the Turkish empire; and considered externally, far superior to the mosque of St. Sophia in Constantinople. "The lofty Saracenic pomp so nobly displayed in the style of the building, its numerous arcades, its capacious dome, with all the stately decorations of the place, its extensive area, paved and variegated with the choicest marbles, the extreme neatness observed in every avenue towards it, and, lastly, the sumptuous costume observable in the dresses of all the eastern devotees, passing to and from the sanctuary, make it altogether one of the finest sights the Mahometans have to boast."

On the 5th the Party left Jerusalem for Damascus, a journey that would occupy eleven days, two of this eleven days, however, would be spent in resting—one day at Nazareth and the other at the Sea of Galilee.

All of the Party continue well in health, and they had been blessed with favorable weather, making camp life and riding on horseback quite pleasant.

A Chief Rabbi, and three of his friends, in conversing with the Party, stated that the number of Jews is steadily increasing in Jerusalem, and that they are much better treated than formerly.

CONFERENCE NOTICE.—The Leeds Conference will be held on May 11th, at Leeds.

CORRESPONDENCE.

AUSTRALIA.

Sydney, Jan. 25, 1873.

President A. Carrington.

Dear Brother—I am well in health and in spirits, thanks to our Father in heaven. I feel to pour out my soul in prayer and praise to Israel's God, for the privilege vouchsafed to me in being permitted to have an existence on earth contemporaneously with the restored Gospel and Priesthood of our Lord and Savior Jesus Christ, by obedience to which I have received that Spirit by which I am enabled to bear my testimony as firmly, surely and as honestly as did the ancient Apostles Peter and John. I do know for myself of a surety that Jesus is the Christ, the Son of the true and living God, and that the Church of Jesus Christ of Latter-day Saints is of God, and all the world (religious and irreligious) lieth in wickedness. By the same Spirit I know that Joseph Smith was a Prophet of God, and Brigham Young is his legal successor. I unite my testimony with tens of thousands of other honest-hearted, truthful persons, that the promise of Jesus, as recorded in the 16th chapter of Mark, from the 16th verse to the end, has been honored of God; that these signs do follow those who believe his Gospel, preached by those who have been sent by his authority; and I do know that the hireling priests, who preach

for hire and divine for money, dishonor God and give his Son the lie, when they assert that these signs *do not* follow those who believe the Gospel of Jesus Christ. This is my testimony, given in all soberness and honesty, which I am willing to stand by in time and in eternity. And I pray God my Father in heaven that I may so live as to retain this knowledge, and that with my latest breath this same testimony may go forth to Saint and sinner, and prove a savor of life to many who may be led to receive it.

Dear Brother—I have had a great deal of trouble on this mission. The Conferences being so many hundreds of miles apart, some nearly two thousand miles from the nearest conference, and no one but myself to attend to it. Apostate spirits get in amongst the Saints in my absence and create confusion. But I am thankful to be able to inform you that at this time all is peace and harmony and order has been restored without the necessity of cutting off a single individual. It is true I have had to bear and forbear, and endure a great many cutting insults and indignities, not only from the world, but from those called Saints. I have humbled myself to the dust for the sake of my poor ignorant brethren and sisters, for I realize that I was sent to seek and to save the lost, and I have tried to imitate my Savior, Jesus Christ, and also our dear martyred Prophet Joseph Smith. I have also according to my understanding obeyed the counsel of our much-loved President Brigham Young, and the Twelve Apostles of these last days, and intend to continue to do so unto the end (God helping me). The spirit of gathering is pretty general among the Saints on this mission, but unfortunately as a general thing the Saints are very poor, and the rich of the world take good care to keep them so. I suppose there are few places in the world where capital will increase faster than in Australia, and few places where labor is worse paid in proportion. But notwithstanding this, the Saints are striving to free themselves from Babylon by obedience to the principles of economy. I have reason to expect from expressed intention, that about forty will emigrate next April to the mountains of Ephraim. If I am released from my present mission, I shall be very glad to accompany them. But God's will be done; where He wants me I am willing to be.

Please give my brotherly love to all, and believe me,—

Your ever-loving and obedient brother in the new and everlasting covenant,

ROBERT BEAUCHAMP.

MINUTES OF A CONFERENCE

HELD AT SHEFFELD, SUNDAY, MARCH 23, 1873.

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Present—Elders James G. Bleak and George F. Gibbs, from Liverpool. Presidents of Conferences: S. S. Jones, Sheffield; Chas. H. Wilcken, Birmingham; Elijah A. Box, Manchester; David Cazier, Bristol; John I. Hart, Nottingham; M. H. Hardy, Leeds; Robert McQuarrie, Durham and Newcastle. Traveling Elders: Junius F. Wells, London; John Mendenhall, Nottingham.

Conference opened by singing the 1st hymn, and prayer by Elder E. A. Box. Singing.

A very good congregation of Saints from the various Branches were present.

Elder S. S. Jones made some introductory remarks in reference to the good feeling entertained amongst the Saints in the Conference, and the cheering prospects of quite a number in hopes of emigrating. He presented the Financial and Statistical Reports, which were received with satisfaction. The First Presidency of the Church, the Quorum of the Twelve Apostles, and the authorities of the Church as they stand organized in Zion, together with Albert Carrington, President of the European Mission; also the President of the Conference, and a motion "that we sustain each other in all that is upright and just, and dis-

countenance in ourselves and each other all that is evil and in opposition to the principles of our holy religion," were presented before the Conference and unanimously sustained.

Elder Jas. G. Bleak impressed the minds of the Saints with the importance of the obligations they had entered into, and advised that those present should not treat lightly the covenants they had made with their uplifted hands this day.

Elders G. F. Gibbs and J. F. Wells next addressed the congregation, urging the Saints to live their religion, showing the blessings and privileges to be derived therefrom.

Singing. Prayer by Elder C. H. Wilcken.

Afternoon service opened with singing, and prayer by Elder M. H. Hardy. Singing.

Elder John I. Hart addressed the Conference, and contrasted the Church of Christ with the religious differences of the so-called Christian world of the present time.

Elder John Mendenhall bore his testimony to the truth of the work and the remarks of his brethren, expressing himself as disregarding the favor and affection of the world, but desirous of living his religion.

Elder Robert McQuarrie testified to the divine mission of Joseph Smith, and the establishment of the Church and kingdom of God in the last days.

(As a professed minister of the Gospel had risen during the service to question one of the speakers, Elder Jones desired him to resume his seat, and remarked previous to closing the meeting, that while we would answer all reasonable questions at the close of the meeting, we claimed most tenaciously our rights and privileges as a worshipping assembly, not to be interrupted.)

Singing. Prayer by Elder David Cazier.

Evening service. Singing, and prayer by Elder J. F. Wells. Singing. The hall being well filled with Saints and strangers.

Elder David Cazier addressed the assembly in relation to the power of God made manifest through his Prophets in these days, and in plain terms warned those present of his impending judgments.

Elder E. A. Box made remarks upon the first principles of the Gospel, and compared the teachings of Latter-day Saints with those of former days.

Elder C. H. Wilcken spoke to the Saints upon the necessity of living their religion and being united, and called upon those who had not embraced the Gospel to forsake their sins and serve God.

Elder M. H. Hardy spoke upon the rise and progress of the Church, the revelations of God given to Joseph Smith, and the bringing forth of the Book of Mormon, and gave some interesting details in relation to the various religions extant upon the earth.

Elder Jas. G. Bleak made a few remarks to the Saints.

Elder S. S. Jones expressed himself satisfied with the friendly and kind treatment he had received while laboring in the Conference, urging upon the Saints the necessity of unity, obedience and economy, and remarked as a compliment to the strangers present, that if the religion of the Latter-day Saints was a delusion, the English nation was the most deluded of all others, as it had furnished by far the most converts to what the world calls Mormonism.

Singing. Benediction by Elder Jas. G. Bleak.

JOSEPH MAY,
Clerk of Conference.

CHAPTERS FROM THE HISTORY OF THE CHURCH.

CONTINUED FROM PAGE 172.

These were Mormons, famishing in Lee County, Iowa, in the fourth week of the month of September, in the year of our Lord, 1846. The city—it was Nauvoo, Ill. The Mormons were the owners of that city, and the

smiling country around. And those who stopped their plows, who had silenced their hammers, their axes, their shuttles, and their workshop wheels—those who had put out their fires, who had eaten their food, spoiled their orchards, and trampled under foot their thousands of acres of unharvested bread—these were the keepers of their dwellings, the carousers in their Temple, whose drunken riot insulted the ears of their dying.

"I think it was as I turned from the wretched night watch of which I have spoken, that I first listened to the sounds of revel of a party of the guard within the city. Above the distant hum of the voices of many, occasionally rose distinct the loud oath-tainted exclamation, and the falsely intonated scrap of vulgar song; but lest this requiem should go unheeded, every now and then, when their boisterous orgies strove to attain a sort of ecstatic climax, a cruel spirit of insulting frolic carried some of them up into the high belfry of the Temple steeple, and there, with the wicked childishness of inebriates, they whooped, and shrieked, and beat the drum that I had seen, and rang in charivaric unison their loud-tongued steamboat bell.

"They were, all told, not more than six hundred and forty persons who were thus lying on the river flats. But the Mormons in Nauvoo and its dependencies had been numbered the year before at over twenty thousand. Where were they? They had last been seen, carrying in mournful trains their sick and wounded, halt and blind, to disappear behind the western horizon, pursuing the phantom of another home. Hardly anything else was known of them: and people asked with curiosity, 'What had been their fate—what their fortune?'"

The course that President Young and the Camp of Israel took with the Indians they were brought in contact with, and on whose lands they located, had the effect of producing good feelings among them. But there were some meddlesome persons who seemed determined to make trouble for the Saints, on account of their having temporarily settled on land claimed by the Omaha and Pottawatomie Indians. Major M. H. Harvey, Superintendent of Indian Affairs, called on President Young at Winter Quarters, on the 1st of November, 1846, and stated that he wished the camp to remove from the lands belonging to the Indians, and complained of the Saints burning the Indians' wood. He stated that he had received letters from the Department of Indian Affairs on the subject and that his instructions were that no white persons should be permitted to settle on the lands of the Indians without the authority of Government. President Young explained to him that their delay had been caused by the demand that had been made on them by the Government to furnish troops. The most efficient men of the camp had gone as soldiers to Mexico in the service of the United States, and their families were left destitute and dependent on their friends in the camp, who could not proceed without leaving them to suffer. It was clearly evident that the movement was instigated by the enemies of the Saints who were not content to see them enjoy peace and rest even in mud hovels and dirt-roofed cabins. Though the Indians had committed a number of depredations, such as the stealing of stock from them, the Saints had less to fear from them if left to act on their own inclinations than from the interference of white men.

President Young wrote to Big Elk, chief of the Omaha Indians, requesting him to restrain his Indians from stealing, and sent him some presents. A number of letters also passed between the High Council in Winter Quarters and Major Harvey on the question of settlement on Indian lands, and Wm. Clayton was dispatched to Council Bluffs to get from him a copy of his instructions from Washington. It afterwards appeared that the department at Washington did not evince half the anxiety about the encroachment on Indian lands that Major Harvey represented, but the probability was that he had been induced by others to exercise his authority so as to annoy the "Mormons." In answer to President Young's letter to him, Big Elk paid him a visit and apologized for the depredations committed by the few unruly Indians of his tribe,

expressed his gratitude for the presents sent him and promised to try to restrain his Indians, and excused them by saying that the whites who visited them represented the "Mormons" as being a very bad set of people, a statement which supported the Saints in the belief that they had for some time entertained, that the Indians were prompted by white men to steal from and probably make a violent outbreak upon them.

SALT LAKE CITY AND THE LATTER-DAY SAINTS.

One of the benefits, already patent, of competing telegraph lines across the continent, and rival News Associations, is the speedy exposure which follows false dispatches relating to affairs in Utah Territory. During three years past the press of the whole country has been constantly imposed upon by lying reports of fabricated Mormon aggressions and outrages, and impending conflicts between the so-called Gentiles and the rest of the population. A patient, industrious, peaceful and progressive people have been constantly misrepresented and slandered, with the apparent purpose of provoking a collision, in order to promote the selfish projects of a ring of speculators, office-holders and office-seekers, which still continues to afflict that community. This disreputable gang, preceded and fortified by a perfect flood of telegraphic falsehoods, recently made a raid upon President Grant and persuaded him to commit the folly of sending a special message to Congress, advising certain oppressive, uncalled-for and unconstitutional enactments, which no fairly-organized court could enforce. The last despairing effort, however, failed to produce the intended effect, and further legislation for Utah will probably be deferred until a proper committee of investigation shall have been fully informed of the true condition of affairs by personal presence on the spot, plenty of testimony and absolute proof. Meanwhile Salt Lake City and its enterprising and substantial population are pushing ahead in every path of material development, and the foolish fomenters of discord and disturbance find themselves demoralized and defeated.—*Golden Era.*

THE MORMON PROBLEM.

Common sense says, "Deal with the polygamic problem with temperateness and patience. Go slowly. Leave to the irresistible pressure of a stronger civilization, which is growing up around the Mormons, the task of eradicating the evil." Religious and political fanaticism say, "Bring up the troops and destroy every Mormon who refuses to instantly banish a time-honored custom which is the heart of his religion." But as between the two methods of destroying it, one of violence, the other of moderation, so long as one is substantially as effective as the other, there should be no hesitancy in the choosing. The violent spirit which would invade Mormondom with troops is the same spirit which drove the slaveholders of the South into a war upon the Union. It is not certain that the brute policy towards the Mormons would provoke bloodshed; but it might, and our late experience with the Modocs has illustrated how a despised and numerically weak foe may make a successful resistance.

Polygamy has flourished for a whole generation undisturbed because the Mormons did not flaunt it in the face of the world. They went away into the wilderness and founded a city and an abiding place far from the national highway and the ordinary haunts of men. It must be said of them that they evinced a remarkable tenacity of purpose, energy and industry. The

reason for this must be sought for in the blind sincerity and earnestness of the Mormon masses. * * *

The spot which this people selected for a home was a solitary waste, well calculated to repel the advances of outside civilization. But the Mormons made a "thing of beauty" of their wilderness, and therein they unwittingly took the first step towards the destruction of their pet tenet. They made their city so attractive that gradually a Gentile population crept into their midst, and it grew very fast when the Pacific Railroad began to open up the far Western wastes to the world's travel. The Mormons could only hope to preserve their "peculiar institution" through perfect isolation. So incapable is it of surviving contact with enlightened modes of life, that zealous religionists may almost be pardoned for seeing the hand of God in the inception and execution of the great work which has broken down this Mormon barrier of seclusion. Civilization will kill polygamy sooner or later. The consummation may not be reached quite so quickly as with bayonets and bullets, but we shall be the gainer in blood saved and national scandal avoided. — *Cleveland Plain Dealer.*

UTAH NEWS.

WOMAN'S PROTEST.—The *Washington Star* says: Senator Frelinghuysen, who has charge of the Utah anti-polygamy bill, has received from Mrs. Lillie Devereaux Blake, Corresponding Secretary of the New York Woman Suffrage Association, (whom our readers will remember as the handsome and eloquent young matron who made three several addresses at the late woman suffrage convention in this city), a resolution unanimously adopted at the association's last regular meeting, entering an earnest protest against the proposition to deprive the women of that territory of the elective franchise, "which franchise is theirs by moral right and existing law."

The *New York Herald* of March 12th, gives this:—

THE GOVERNORSHIP OF UTAH.—The President has given ex-Delegate Claggett, of Montana, the refusal of the office of Governor of Utah, and will wait until early in April for an answer. Claggett's speeches against Mormondom and the interest he has taken in the affairs of the Government in Utah render him acceptable to the administration.

The following are from the *Deseret News:*—

ANOTHER GOVERNOR.—Ogden, March 7, 1873.—A dispatch to the *Junction* states that Gen. P. E. Connor, of Salt Lake City, will probably be appointed Governor of Utah.

THOSE ANTI-TAXPAYERS.—A number of the liquor dealers of the city have held another meeting, at which it was resolved that if the Mayor and City Council did not conclude to accept of their proposal to limit the liquor license to $50 per month, they would fight the city and carry the matter into the District Court. Should those parties not weaken on that resolution and Federal officials not interfere with the administration of the city ordinances, it is probable that, ere long, some of those pronounced fighters of the city may have an opportunity of making James Turbett's term of imprisonment a trifle more endurable by bearing him company.

DISAPPEARED.—We learn, from a gentleman who recently visited Tooele County, that the small-pox has entirely disappeared from St. Johns, where, a short time since, there were quite a number of cases, thirty-four in all, six of which terminated fatally.

ST. GEORGE.—President Young has spoken often in public here this winter,

and given much valuable counsel and instruction, chaining the hearts of the multitudes of listeners, and inciting to renewed efforts for the advancement of the kingdom of God. On the 14th instant the Relief Society gave a grand festival in the basement of the Tabernacle, in honor of President Young, Elder Snow, and General Kane. Five tables were spread the length of the hall and covered with the rarest delicacies that this region affords. About three hundred were seated at the first table. It was an agreeable and joyful occasion long to be remembered. The Temple here is to be pushed along to its completion upon the foundation dedicated for its construction.

The *Salt Lake Herald* gives the following :—

MORMON OUTRAGE.—From the *Pioche Record* of February 28th we take the following account of one of the most infamous and diabolical Mormon outrages that has come under our notice.—The Mormons of Panaca valley saved us from general business stagnation during the prevalence of the epizootic, for which, in behalf of the community, they are hereby heartily thanked. Had it not been for their assistance, in the hauling of ore to the mills, business would have been almost totally suspended. The Raymond and Ely Company, alone, procured of them the services of from sixty to seventy-five teams, horses, mules and oxen. Without doubt this is but the beginning of a series of the same class consequent upon the failure of Congress to pass the Frelinghuysen bill.

IS THAT SO?—The members of the "ring" yesterday, [March 4] were gloating over a manufactured *canard* that a special session of Congress had been called. In solemn conclave, Strick. presiding—but he wasn't seated on the end of a keg of spirits as represented—it was satisfactorily settled that a more rigorous than the Frelinghuysen bill would be all ready in fifteen days; and as there are forty Methodist parsons in the Forty-third Congress, its passage on the instant was settled. But there was a sudden elongation of features when it was learned the special session telegram was a hoax.

WASHINGTON, March 7.—The President to-day nominated P. H. Emerson associate justice of Utah; and L. L. Stiles, receiver of public monies at Gila, Arizona.

[The Senate has confirmed the appointment of Philip H. Emerson as Associate Justice of Utah.]

WHO'S EMERSON?—That's what was asked yesterday by several members of the able-bodied twenty-six comprising the "bar of Salt Lake." What will be done with President Grant for ignoring the claims of those legal luminaries, the home-rule theory, and everything that looked so flattering, by appointing, as an associate justice to fill the place of our Hawley, a gentleman who isn't a member of the noble band of twenty-six? Judge Hawley's term expires on the 1st of April. Verily his official existence draweth to a close, and among the "bar of Salt Lake" not one found favor in the eyes of Grant. Will they not call for his impeachment? Will they not appeal to Newman?

OFF FOR EUROPE.—Hon. Erastus Snow, Mrs. Snow, Mrs. F. Little and Wm. C. Staines, Esq., left yesterday [March 6th] for New York. Mrs. Snow goes to visit her relatives. Mrs. Little to meet her husband, now of the Palestine party, with whom she will return. Mr. Snow expects to meet the same party at the Vienna Exposition. And Mr. Staines, after spending some time in England, will return in June to New York to attend to this season's emigration. We wish them a most pleasant and successful journey and a safe return home again. They expect to sail from New York to Liverpool on the 19th inst.

The Denver and Utah railroad is being pushed ahead rapidly by Colorado.